

12m.
Y. M. C. A.

Colton.

A STUDENT DEMONSTRATION
IN
WORLD BROTHERHOOD



A STUDENT DEMONSTRATION
IN
WORLD BROTHERHOOD

E. T. COLTON



FRANK K. SANDERS, RIPON '82; Ph. D. (YALE)



HARLAN P. BEACH, YALE '78; M. A. (YALE)

PIONEERS IN MAKING THE NORTH AMERICAN STUDENT BROTHERHOOD A WORLD FORCE

"The story is one of many providences but briefly told"—(Page 10)

A STUDENT DEMONSTRATION IN WORLD BROTHERHOOD

Educating Rulers

The West's monopoly of modern learning has passed, its supremacy challenged. A census of the world's premier universities discloses many numerically and otherwise great in strangely unfamiliar quarters. The ranking is impressive of those selected



POLYTECHNIC INSTITUTE OF PETER THE GREAT. ENROLMENT 5,215

"The Russian capital enumerates 30,961 students of the college and higher grades"—(Page 3)

from the 1914 Minerva, German handbook of learned societies, for preponderance within their respective national boundaries: Paris, 17,556; Calcutta, 14,807; Berlin, 14,178; Moscow 9,760; Cairo, 9,540; Vienna, 8,784; Minnesota, 6,955; Naples, 6,600; Toronto, 5,903; Madrid, 5,675; Tokyo, 5,354; Buenos Aires, 5,054; Oxford, 4,974. The matriculants in the Women's University of Moscow exceed those of the five foremost women's colleges of the United States.

Never before have educational centers seen such hosts as now athirst stream up to the Near and Far Eastern springs. The Russian capital enumerates 30,961 students of the college and higher grades; Tokyo not many less, and twice that number of schoolboys. Her Kanda Ward, swarming with them, has seventy-five bookstores in a row. Since 1900 China has covered the map with new schools and colleges. They are yet defective but permanent, progressing and significantly running-over full. Scores of the prefectural cities have as many as 1,000 of the Chinese youth under higher government tutelage; no provincial capital fewer than 2,000, some 5,000, Peking 7,000. Meantime the exodus from China for study abroad is the greatest in history.

The variety of instruction and training offered ranges over the vast areas of modern knowledge. To some unpredictable end there is being appropriated for the first time, by the future leaders of

three-fourths of the human race, the science of history, economics, mechanics, industry, commerce, education, war, sociology, government, together with their practical applications.

Future leaders—this is no idle phrase. Edinburgh, Cambridge, Oxford, Eton, Rugby, Harrow nourish and train the generations of British Empire builders at home and abroad. From the days of the Constitution the colleges of the United States furnished one-third of the lower house of Congress, nearly half the Senate, a larger share of the Presidents and two-thirds of the Supreme Court. The Latin-American republics are governed, with negligible exceptions, by a university-finished aristocracy, and have been since their liberation a century ago.

Japan of today is the workmanship of Prince Ito and his contemporary group of Elder Statesmen. They were the first flower and fruit of the policy that two generations ago sent the chosen sons of a feudal people to school to the world. The future Nippon is in the hands of college graduates. They are the educators, jurists, army and navy officers and hold 90 per cent of the political offices of rank. Ninety-seven out of every hundred natives in the India civil service whose yearly salaries are \$335 or more pursued college courses. For 2,000 years no Chinese has aspired to large influence or distinction in public life except by way of the ascending ranks of scholarship either old or new. In Russia alone the student is not in power. Because of his violently revolutionary espousals he is oftener found in exile, but the mightiest of the Slav nations will one day be able to better utilize the rich sympathy, devotion and national pride of her scholar class.



SOUTH MANCHURIAN EXPRESS DOING ITS PART OF A TWELVE-DAY
SCHEDULE FROM PEKING TO LONDON

Survival of the Fit

In the past new knowledge generally and quickly distributed ever has been social dynamite. True to precedent the leaven of learning is reacting upon every phase of the ancient life of Asia. The presses of the West are pouring out recitals of feverish change. Let the superficial and morbid amuse themselves with queue cutting, the dexterities of "pidgin" English and the grotesque admixtures of dress that have been known to array gentlemen outwardly in frock coats and underdrawers. There is sterner and more creditable business on foot for the college men of North America than being idle spectators or selfish exploiters of current racial upheavals.



So-Called Holy Men



Indian Students in Madras Hostel

IN WHICH GROUP DOES LEADERSHIP RESIDE?

*"Buddhism * * * * its priests ignorant and debased, the temples often seats of harlotry and fraud"—(Page 6)*

Earnest minds will focus on the deeper transformations affecting the inmost life of whole continents.

We are not without fresh history and experience to sober and lend perspective. The rise of modern science brought upon the Christian student world a period of religious and moral crisis. During its persistence unbelief, materialism, pessimism and license laid hold of many individuals, some institutions en bloc and even entire national groups which have not yet thought and lived it down. Wherever the Church was ethically solvent, politically free

and intellectually honest, Christian faith and works emerged more vital, purified by the trial. In lands where She condoned and clung to decadent morals, identified Her interests with absolutism and oppression and flouted Her scholars, students generally yielded to skepticism if not infidelity, the prey of radicalism, despair and the flesh.

Similarly induced storms of confusion, doubt and passion have burst upon the non-Christian world with a destruction far beyond those which swept North America a century ago. Insecure foun-

dations supporting crumbling structures describes the state of the non-Christian religions. Buddhism shot through with idolatry, its priests ignorant and debased, the temples often seats of harlotry and fraud. Hinduism, citadel of caste, marrying children and burning widows until forbidden by Government, the chief deity in its pantheon of 300,000,000 gods one whose immoral escapades are prohibited from English print in India, but in the native language may be used "in connection with religious worship." Islam, faith of deified licentiousness, the last defense of human slavery; its sacred book treats womanhood under a chapter entitled "The Cow," and assassinates honesty by five stipulations when it is permissible to lie. Confucianism never had religious values. Its founder was an agnostic who turned backward the look of his followers and riveted them to their splendid past until the most numerous and industrious people on earth, sick with weakness, roused themselves to find their only morality a dead weight of precepts without power. On more than one occasion Yuan Shih Kai and lesser national leaders have recognized its present inadequacy.

National Peril in Irreligion

The impact of modern knowledge upon minds established in these systems is irresistibly destructive. Not one in twenty of the students of Japan will say he is a Buddhist. More will be found Christians, but the masses of them are frankly without religion. The same state threatens the Indian colleges. It is inevitable in



THE CALCUTTA STUDENT BUILDING

Is it needed "in a ward where every eighth woman returns her profession to the government census agent as that of prostitution?"—(Page 7)

China. However much one sympathizes with the recent nationwide effort of earnest Chinese to buttress and save Confucianism, the hope of achievement is forlorn. The numerous and much more vigorous reforming sects of Hinduism are succeeding in proportion

as they appropriate and apply the social salvation of Jesus to the open sores of Hindu legislation and customs. Fear chills the soul of the Moslem world as historical criticism assails the Koran and Turkish students desert the mosques. Even Saint Sophia on the holiest of nights, the Feast of Ramazan, summons them in vain.

With the passing of faith, infinite moral losses ensue. Imperfect, superstitious, blighted with immorality, these old religions exerted some moral restraint and gave sanction to certain mighty virtues. Chinese reverence for ancestors, India's untiring quest for God, the chivalry of Japanese samurai, and Mohammedan monotheism are vast assets to character, but they fall away with the faith that bore and sanctified them. No people forsake a religion, however poor, error ridden and vicious, but they slip into deeper morasses unless a new and better faith intervenes.

Many and virulent are the perils besetting Asia's students religiously adrift. Hosts of them from simple village life are new to metropolitan snares baited with all the lures of the East and West. Thousands in Calcutta live in a ward where every eighth woman returns her profession to the government census agent as that of prostitution. The same wronged and defiling class infest Manila's five-cent dance halls, founded by Americans and resorted to by students. Probably the majority of Japanese students in the absence of better places live in cheap boarding houses that afford easy access to the grossest forms of sin and depend upon such traffic for their major income. Baffled by intellectual anarchy, in despair, tempted and without dynamic, scores seek relief in suicide every year. According to police records 273 Petrograd students

took the same sad course in 1909. The educationalists of China day and night deliberate on means to check the declining morals and mental vagaries of their charges. And well may they, and well may all lovers of mankind take heed, for as go the students so goes Asia—three-fifths of the human race.

Who Cares?

And whom, in the colleges and universities of North America, does all this concern? The honest man. The ominous conditions in these lands were produced by the encroachments of western civilization—sometimes led by merchants, again by missionaries, as often by diplomats, navies and armies. The movement is not to be condemned or deplored. It was inevitable and is now accelerated by the nations themselves. Our duty is to abate the attendant evils. Common honor demands that whereas we destroyed we shall upbuild. Where we have exploited we shall serve. For their dying faith we proffer our living one; for their sacred books discredited by scholarship, our Book which the same exacting process vitalized.

We bestow the materials of western society for ends of destruction if its spirit and life be withheld. They receive our rum, our dance halls and other engines of debauchery; our commercialism, subjecting their standards of integrity to unaccustomed strain. Shall they not be tendered the tested, conserving processes we possess—the Church, Christian associations and other means by which corruptions in our midst are resisted and good disseminated? Evil



FOOCHOW EDUCATORS CONFERRING WITH G. S. EDDY AND PROFESSOR ROBERTSON

"The educationalists of China day and night deliberate on means to check the declining morals and mental vagaries of their charges" (Page 7)

personalities go from us to them. Sending them a few scores of our finest souls is at least a modicum of justice.

Then discerning patriots in our college world are deeply concerned. With his usual penetration, Dr. John R. Mott observes, "Now that the world is so closely knit together, now that the nations are acting and reacting upon each other with such rapidity and directness, it can be no longer safe or wise for any part of the world to regard with unconcern the existence of a cancer in another

part of the world." Half a generation ago the Government at Washington faced three alternatives respecting intercourse with Cuba: Permit trade and have the southern seaboard cities plagued yearly with yellow fever; prohibit shipping and inflict loss upon related business; or rid Cuba of fever and enjoy safe and prospering commerce. The administration in power chose the last and civilized course. A like strong and friendly participation in the moral sanitation of the non-Christian world is for the home lands enlight-



"The last all-India student gathering represented seventy-four institutions and twelve different language areas"—(Page 17)

ened self-preservation. Exclusion as a protection against foreign contaminations is at once futile and barbaric.

The multiplying laborers for international peace likewise have everything at stake in the issue of Oriental ideals from the crucible of knowledge. Are they to be of Nietzsche or Jesus? How tragically armaments, diplomacy and treaties failed to preserve the peace of Europe! Making the nations Christian in fact through their students, the coming rulers, will alone create and cement conditions of world peace. The Latin-American statesman saw this

who said to the students of six nations united on a Christian basis and program, "Such relations will render unnecessary the profession of diplomacy."

If the differences of the white race in their present temper and ambition lead them to war what but a bloody century awaits the world with all the races becoming neighbors, new relations to be defined, crowding populations to find outlets, old scores to settle, national sins to be atoned? There is no hope outside the universal sway of Christ. Until His reign of good-will comes in Europe, in

the Western Hemisphere, the Antipodes, and from the African pillars of Hercules to the islands of the Pacific, men may cry peace but they will have war.

Finally, every North American Christian student sensible to his commission to seek first the Kingdom of God on earth reads in the widely extended assaults on faith his own call to service. Today the map of prevailing religions has many hues marking areas over which Greek, Roman or Protestant Christianity, Islam, Confucianism, the ethnic faiths or savage heathenism hold sway. Unless all the teachings of history are invalid, the next cartographer can draw in two colors—one light to locate the regions where vital Christianity proved its right to survive and those to which it spread uncorrupted. The rest of mankind will be under the shadow of irreligion. Wherever thinking men have no demonstration of the Living Christ as personal Saviour and Lord at work in human lives, loyal to His program in society, religion is in retreat. In so far as doubt and materialism claim them, the students from their position at the sources of popular education will embitter with unbelief and its reactions the streams from which the masses must drink to spiritual death. Can all the sources be sweetened and at once?

Christian Engineering

Surely no wisdom but that from above foresaw a generation ago the strategy to be offered by a future situation and began raising up around the world human forces to cope with it. The story is one



HOME OF *EL MERCURIO*, SANTIAGO, LEADING CHILEAN NEWSPAPER

"The powerful secular press gives extensive and most friendly publicity"

(Page 19)

of many providences but briefly told. The Christian Student Movement of North America, organized in 1877 as an organic part of the Young Men's Christian Association, early began to reproduce itself in mission lands. Its direct offspring, the Student Volunteer Movement for Foreign Missions, recruited college men and women for foreign service. Their Churches sent them out to Asia and other continents, where they came into relations with the students of both missionary and government schools. One of them, Dr. Frank K. Sanders of Ripon College and Yale, became a teacher under the American Board (Congregational), in Jaffna



QUIET HOUR AND MESS IN INDIAN STUDENT CAMP



DAILY MEETING OF ARGENTINE DELEGATION



LIFE WORK MEETING, CHINA

"The more than twenty student conferences in Asia, Latin America and the Near East are not second in power or representative character to Lake Geneva, Black Mountain, Estes Park and Northfield"—(Page 19)



ROBERT COLLEGE ON THE
"Maker of Modern Bulgaria" and heavy crea



HORUS. CONSTANTINOPLE
turkey and the other Balkan States—(Page 19)

College, Ceylon. Moved to promote voluntary religious life and activities among the students, he drew on his own undergraduate experience and organized a Student Christian Association. The same year two student associations came into being in North and South China of a like ancestry.

In 1887 the distinguished Dr. Jacob Chamberlain, of the Dutch Reformed Church in Southern India, came to the Northfield Student Conference with this appeal: "We need in India the life, the fire, the methods which the Young Men's Christian Associations are giving to the young men in America. . . . Send us out one of your best trained general secretaries. . . . With him send us five other men to be secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. In those cities they will find universities, colleges, high schools, in all of which there are young men who can be grouped together in the associations using the English language."

Endorsed by the united missionary body of Madras, this call was formally laid before the International Committee. In response the Philadelphia Convention of the North American Associations authorized sending out and supporting such a leader in Madras to concentrate effort in behalf of the student and educated classes. As resources permitted, the other stipulated posts were manned. Corresponding petitions from the Far East brought John Swift of Yale to Tokyo and D. Willard Lyon of Wooster to Tientsin. The character of these men and the specialized service rendered brought urgent requests for wider application of the spirit and methods of the Student Movement.



FOOCHOW SOCIAL SERVICE GROUP CIRCULARIZING THEIR CITY WITH ANTI-PLAGUE INFORMATION

"In every country served the personal and social messages of Christianity are held to be one and inseparable"—(Page 19)



CHINESE ATHLETIC MEET

"The Association is placing athletics on a Christian plane among the colleges of Asia"—(Page 19)

How It Looks to Men Who Know

The language of some of these calls is impressive and mandatory to all who believe the Christian Association exists to be a servant of the Church. This one is from the missionaries of Manchuria: "The key to the religious situation in China at present is in the hands of her students. Now in Manchuria there is absolutely no organized effort to bring Christian truth to bear on this vitally important class

of young men. It is because of these things that we urge the Young Men's Christian Association to undertake a task which, while of the first importance in our eyes, has become impracticable for the Church. Is Manchuria to be gained or lost? The answer may depend upon the response to our present fervent appeal."

The General Assembly of the Presbyterian Church in Brazil, later reënforced by action of the corresponding Episcopal and

Southern Baptist bodies in behalf of Rio, resolved "to request the International Committee of Young Men's Christian Associations to send out more secretaries for the work among students in the large cultured centers of Rio de Janeiro, Sao Paulo, Pernambuco, Bahia and Porto Alegre."

Bishop W. F. Oldham of the Methodist Episcopal Church wrote: "Regarding the work of the Young Men's Christian Association in all provincial capitals in the Philippines—at each of these capitals is a provincial high school and at several of them a technical school besides. Here the future leadership of this land is to be found. The only way to meet the case will be to at once erect dormitories of the simplest kind. You can do this better than the various missions because the Young Men's Christian Association is a kind of institutional clearing house for all of us."

The Experts and Their Commission

The year 1914 closes with North American secretaries giving their powers of Association leadership to eighteen foreign countries. The growth of the undertaking has been at a steadily accelerated pace. The majority of the staff have taken their posts during the past five years. The recruiting has been about equally from the student and city secretaryship of Canada and the United States. Great Britain furnished a few of her best. All of the 172 are college bred, exemplifying the finest athletic, social and scholarly traditions of their universities. Many of them bear the higher degrees. Selected by tests of character and efficiency applied over



A CONVICTED ORIENTAL OFFENDER

*"Large programs of unselfish service are being carried forward * * * * humane care of prisoners"—(Page 19)*

a series of years, they are an outstanding group, exercising an influence out of all proportion to their numbers.

The foreign secretaries are counselors and servants, not overlords. Already they are outnumbered by native colleagues, their equals in capacity, devotion and rank, and with whom initiative and control ultimately rests. No one expects a second generation of foreigners will be required. Stated concisely, their commission is to bring to bear upon the student, official and other educated classes the specialized experience of the North American Association Movement; to help plant and root Christianity in the centers where education has its chief seats; to discover and train native leaders and impart to them the vision of their race evangelized individually and socially on a national scale; to secure these ends, decrease and become dispensable. From the beginning, this undeviating mission has been conceived as a conscious service by and for the Church. The measure of its justification, past, present and future, is the extent to which the foregoing program is becoming visualized.

Checking Up with Contract Specifications

Extensively, there are 224 student associations on the field, with 11,376 members and 10,063 in Bible classes. Each organized unit is self-supporting, self-directing and self-propagating, officered and financed indigenously. Locally the foreign associations, reckoned together, themselves provide a dollar for every one used by North America in coöperation. Five indigenous national move-

ments in Japan, China, India, Turkey and Russia are effected and now represented on equal terms in the World's Student Christian Federation. The last all-India student gathering represented seventy-four institutions and twelve different language areas.

The more commanding centers are becoming bases for the wider national operations and models for procedure in the secondary cities. Tokyo carries such a responsibility. One hundred thousand students and schoolboys of many nations are there. All Japan, and most of Asia, know what they think and do. Seven secretarial experts—two Japanese, two Chinese, one Korean and two foreign—employ their entire time in this audacious piece of Christian engineering, backed up by strong directorates and ramifying volunteer committees. An Association plant will be shortly under construction for the Imperial University, the crown of the most complete system of education on the globe. In six other sections of this capital are lesser student buildings. From them and an equal number of homeless organizations processions of enquirers move on to baptism and the Church. In Peking, Calcutta, Constantinople, Buenos Aires and other citadels of student power the Christian Association forces are proceeding with the same masterful precision and directness.

Confidence and support from powerful official friends have been won. Three provinces in China—Szechuen, Kirin and Chekiang—are giving building sites and athletic fields at the doors of their colleges. Government in India by grants of land and money aids the Association in its measures for wholesome student hostels or dormitories. Argentina, Brazil, Chile and Uruguay liberally appro-



MOTT IN ACTION AT OSAKA—AT HIS LEFT THE INTERPRETER
*"Students admitttd by ticket only, came * * * * in Japan 800 a night, in India 1000 a night, in China 2000"—(Page 21)*

priate annually toward the expenses of delegations from their universities to the South American continental student conference. The powerful secular press gives extensive and most friendly publicity. Scores of foreign government teachers in the Orient are regularly nominated for their posts by the Association secretaries—in one important institution the entire faculty.

Permanent property and equipment insure stability and facility to the enterprise. Manila is erecting a Christian student building accessible to the University of the Philippines and the Insular Normal College. A chain of fourteen hostels in Japan are so many power houses from which currents of Christian truth and influence are reaching numerous student bodies, tending to standardize upward the generally bad private boarding-house system. Within a year of its occupancy the Mexico City plant brought to the membership 300 men from the secular colleges. The Syrian Protestant College, lighthouse of the Near East, and Robert College, "maker of modern Bulgaria," have opened new student buildings the past year.

Acid Tests Applied

Spiritual vigor and fruitfulness have been attained. More than 1,000 Chinese students were so far led into Christian discipleship the past year as to assume Church relationships—a larger number won from the scholar class than in the preceding hundred years of missionary effort in China. Many fold more among many nations became earnest enquirers. The Bible enrolment in each of three

Chinese student centers in 1914 rose above 500 pursuing regular consecutive studies.

Processes are established that make for vitality and growth. The more than twenty student conferences held annually in Asia, Latin America and the Near East are not second in power or representative character to Lake Geneva, Black Mountain, Estes Park and Northfield. Bible courses, apologetic and otherwise Christian literature especially adapted to students are being produced and widely used in all these lands, including four monthly periodicals. The output in China alone was 14,493,000 pages; in India scarcely less where joint publishing arrangements are entered into with the Oxford Press, a sufficient commentary on the literary and scholarly quality of the materials.

In every country served the personal and social messages of Christianity are held to be one and inseparable. The Association is placing athletics on a Christian plane among the colleges of Asia. For at least three great populations it pioneered in playgrounds. Large programs of unselfish service are being carried forward in directions of public health, free night classes, humane care of prisoners, poor relief, industrial justice and rural welfare, engaging the attention of both Christians and non-Christians. A Peking service club numbers over 200. In several institutions the students conduct schools for the college employees and their families.

The Movement has proven itself a servant, not a competitor of the Church. Ten Missions in China set apart and support seventeen men, allocating them to the Christian associations in



SHERWOOD S. DAY
Yale '11; Skull and
Bones; Psi Upsilon; Stu-
dent Secretary; Luck-
now, India

ROBERT R. GAILEY
Lafayette '93; Prince-
ton M.A.; All-American
Center three years; Gen-
eral Secretary, Peking

GALEN M. FISHER
California '96; Har-
vard M.A.; Phi Beta
Kappa; National Sec-
retary, Japan

JOHN W. NIPPS
Washburn '10;
Kappa Sigma;
Capt. F.B. and
B.B.; Student
Secretary, China

WILSON P. MILLS
Davidson '03; Kappa
Sigma; Rhodes Schol-
ar; Secretary S.V.M.
of China

FRANK V. SLACK
Pennsylvania '03; Phi
Beta Kappa; Kappa
Sigma; Glee Club;
National Student Sec-
retary, India

CHARLES S. PATERSON
McGill '01; Medallist, M.Sc.;
High School Secretary; Cal-
cutta, India

A GROUP OF THE FOREIGN SECRETARIES

"All of the 172 are college bred, exemplifying the finest athletic, social and scholarly traditions of their universities"—(Page 16)

their several fields in order to more fully use the unique entrée to the student class and to establish clearly the relationship of this agency to the Church. A Student Volunteer Movement for the Chinese ministry embraces hundreds of candidates for the service of the Church. As a result several theological seminaries now enrol their

first college graduates. Of the entire active membership of the associations throughout the foreign field, one in twenty is a prospective Christian minister.

In the July, 1913, "The East and the West," the Reverend W. E. S. Holland of the Church Missionary Society (Anglican)



DR. JOSE M. RUA
Professor of Biology,
University Buenos Aires;
Member S. A. Conti-
nental Committee

GOV. FU WEN LAN
Szechuen Province,
China; Patron, Chengtu
Association

H. H. MAHARAJAH
OF MYSORE
Donor six-acre site Banga-
lore, India, Association

M. KURIHARA
Tokyo Imperial Uni-
versity; National Stu-
dent Secretary, Japan

CHENTING WANG
Yale '10; Senate and
Cabinet, China; Senior
Secretary, China Na-
tional Committee

CHANG PO LING
China's foremost edu-
cator; President
Tientsin Association

TYPES OF THE PERMANENT LEADERSHIP

"Each organized unit is self-supporting, self-directing and self-propagating, officered and financed indigenously"—(Page 17)

in India, after describing the Continuation Committee conferences in the different provinces, the student evangelistic lectures given by Dr. Mott and Mr. Eddy, the national Continuation Committee conference, the consecration of Bishop Azariah, the Anglican Conference on Synods, the Syrian Church Unity conference, and

the national conference of the Indian Student Movement, observes: "And perhaps this is the place to indicate the incalculable debt almost all the movements noticed in this paper owe to the Young Men's Christian Association. Probably nothing here recorded except the conference on synodical actions would have happened



THE FORBIDDEN CITY, PEKING

*"For centuries sacred to Manchu princes, a special pavilion to seat 3000 students for evangelistic meetings * * * * stood there in Sept., 1914"—(Page 23)*

had it not been for the unselfish and unobtrusive labors of the officials of the Association in India and the admirable tentative organ for interdenominational action which that body supplies."

Shall the Undertaking be Consummated?

The task of this timely, well begun and auspicious enterprise is unfinished. The chief needs are more ample support for the men

already at the front; a few scores more of very able leaders from the North American Student Movement; and new money to place them in the waiting posts from which convincing calls come, voiced by business men, world travelers, diplomats, native statesmen and missionaries. What potentialities they contain! Sendai, Nagoya, Mukden, Sianfu, Soochow, Canton, Manila, Nagpur, Bombay, Cairo, Rio de Janeiro, Santiago. The hope of nations is in them.

Immediate and vigorous action is imperative. Ten, even five, years hence may be too late. Rising tides of nationalistic spirit



OPENING MEETING 1914 PEKING EVANGELISTIC CAMPAIGN

*"The Minister of Education gave the students a half-holiday * * * * Four thousand of them filled the seats and packed the standing room"—(Page 23)*

may cut off North America from her present high privilege of helpfulness. Before the eyes of this generation the leaders of Asia's 800,000,000 are reconstructing society. The West has their ear. To hear the claims of Christianity, students admitted by ticket only came to the Mott-Eddy meetings in Japan 800 a night, in India 1,000 a night, in China 2,000 a night, in Foochow, the last city, 5,000 a day. Who expected ever to see erected in the Forbidden City, for centuries sacred to Manchu princes, a special pavilion to seat 3,000 students for evangelistic meetings? One stood there in

September, 1914, on a site granted by the Ministry of Interior. The Minister of Education gave the students a half-holiday to facilitate attendance. Four thousand of them filled the seats and packed the standing room.

The student associations of North America are richly able at once to press the advantage in Asia, and to reinforce liberally the younger, less developed and hard pressed Movements in Latin America, Russia and Southern Europe. Canada and the United States have 46 per cent of the 113,435 members of the World's

Student Christian Federation, which leagues together the Christian students of more than a score of nations. We are provided with \$1,957,000 of permanent equipment, more than all the others combined. Two hundred two, or three-fourths of the men devoting their labors to supervisory leadership, serve us. The indispensable Divine resources are unlimited. "To whom much is given, of him shall much be required."

The stewardship of the larger student Christian associations on this favored continent is obvious and they will not shirk it. The University of Pennsylvania already maintains two foreign secretaries at a cost of \$3,200 a year. Princeton's Peking Station is provided with a staff of five alumni at an outlay of \$9,000 annually given by the students and graduates. Toronto University men

raise \$1,200 for their representative, the University of Chicago \$1,500, McGill, Illinois, Iowa, Ames, Syracuse, North Carolina and Washburn, amounts ranging from \$500 to \$750. These and others have also released at deep but rewarded sacrifice their choicest leaders for personal service on the field. Four times Wisconsin has thus responded with the costliest of offerings.

The claims of this foremost undertaking of the student world are irresistible if they could be made known. May knowledge of the facts here too feebly set forth afford open-eyed, unselfish men in the solid institutions of North America motive and method for the investment of life, money, influence and the fructifying talent of intercession. For undergirding students worldwide with a living faith in His Son, God's hour has struck.

Copies of this pamphlet may be had at 10 cents each,
\$1.00 per dozen, or \$5.00 per hundred, postpaid
from the

FOREIGN DEPARTMENT
of the International Committee of Young Men's Christian Associations
124 East Twenty-Eighth Street
New York

